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S E R M O N

Preached at the

F U N E R A L

Of Her late M A J E S T Y

QUEEN MARY

Of Ever Blessed Memory,

IN THE

Abbey-Church in *Westminster*,

Upon *March 5. 1692.*

ECCLES. vii. 14. Former Part.

*the Day of Prosperity be Joyful, but in the
Day of Adversity consider: God, also, hath set
the one over against the other—*

his Grace *THOMAS* Lord Arch-Bishop of
CANTERBURY. *Jenison* (T

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709.

SERMON

Preached at the

FUNERAL

Of Her late Majesty

QUEEN MARY
Die Jovis 7. Martii, 1694.

It is Ordered by the Lords Spiritual and Temporal
in Parliament assembled, That his Grace the Lord
Arch-Bishop of Canterbury be, and he is hereby
sired to Print and Publish his Sermon Preached in
Abbey-Church in Westminster, at the Funeral of His
late Majesty Queen MARY of Blessed Memory.

Matth. Johnson, Cler.

Parliament



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E C C L E S. vii. 14. Former Part.

the Day of Prosperity be Joyful, but in the Day of Adversity consider: God, also, hath set the one over against the other.—

Prosperity, which carries the Affections outward, and discovers them in Joy, is, by no means, a fit Subject to entertain you with in the House of mourning.

But *Adversity*, which causeth the Mind to retire, and consider, is, without peradventure, an Argument Season.

And, a *Fourfold Consideration*, in this day of our *Adversity*, seems very proper.

- I. The Greatness of our Loss.
- II. The Principal Cause of it.
- III. The Degrees of Good which God hath temper'd with this sore Evil, for the rendring of it the more supportable. *He hath set the one over against the other.*
- IV. The Duty which, upon this whole matter, is required of us, to the end that our Affliction having had due Effect, we, who, at present sow in Tears, may hereafter reap in Joy.

The first Consideration is, the Greatness of our Loss.

This will appear,

1. From the Excellency of the Person whom God hath taken from us.
2. From some Circumstances of Time by which that is further enhaunced.

The Greatness of our Loss appears from the Excellency of the Person whom the Goodness and Justice of God (towards Her Goodness, but Justice towards us) has taken away.

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This is a very copious Subject; and the difficulty consists not in finding out matter, but in keeping a measure in speaking. To that, therefore, I shall have especial regard.

Now, the *Excellency of the Person* may be represented to you,

1. In Her intellectual Accomplishments;

2. In Her Graces and Vertues.

1. This incomparable Princess was endow'd more than common *Accomplishments of Mind*, whether we have respect either to

Her Knowledge, or

Her Wisdom.

Towards Her *Knowledge Nature* had done a great deal, Education and Conversation, of the best kind, more still; and most of all the Grace of God.

Her *Understanding* was clear and steady, and there was a great Compass and Comprehension in it. It reach'd both to the greater Things of Religion, and the lesser of *Oeconomy*. It was perpetually fed and improv'd by Reading, by hearing Books read, by Discourse, by Meditation.

Her Books were many and well chosen; much lighted in, and therefore well studied, well remembered. For Her Majesty's *Memory* was Great, and it was properly exercised by Books of History. One I may name which She much valued, and often took into Her hands, *Father Paul's Celebrated History of the Council of Trent*.

But the *Holy Scriptures* were the Oracles which chiefly consulted. In them if any thing occur'd which was not at first so well understood, it was, by Her noted down, as a Subject for after-thoughts, and to be clear'd by them, or by some Comment, or some Person of especial Ability.

Neither was Her *Wisdom* and *Prudence* inferior to Her Knowledge; and of this there are many Instances, of which I shall select a few.

Her *Wisdom* shew'd it self in the governing of her Know-
 ledge. She troubled not Her self or others with such
 serious Questions which the Prudent neither ask, nor
 think themselves concern'd to answer. Neither was
 she wrought up to any Bigottry in unnecessary O-
 pinions. She was most Conversant in Books of
 practical Divinity, of which some of the latest used by
 Her, were certain *Sermons*, and some Discourses con-
 cerning *Happiness*, *Death*, and *Judgment*. She knew
 good things in order to the doing of them.

It is true, She read many Volumes of *Controversies* be-
 twixt the *Reformed* and those of the *Church of Rome*;
 but it was for the sake of necessary Defence, not of vaxa-
 nous Dispute.

2. Her *Wisdom* was made known by the wonderful
 Art She had attain'd to, for the governing of *Time*, upon
 which all managements do much depend. Her hours
 were so adjusted to the several Affairs of Her own and
 others, that notwithstanding the multiplicity of them,
 she found a season for every thing, and frequently a time
 for dispatching many things together. Dressing did not
 wholly prevent Reading, or Hearing, or Working; and
 nothing prevented the Service of that God, who gives
 time, and expects an Account of it. It was well un-
 derstood by this wise Princess, that in the Current of
 time, Affairs meet at last with a stop; if by dispatch
 some of them are not taken out of the way, but all are
 left to float down together.

3. Her *Wisdom* shin'd very gloriously in Her *Admi-
 nistration* of Publick Affairs, for which She has receiv'd
 deservedly the Publick Thanks, having conducted them
 with Wisdom and Temper, and unwearied Applicati-
 on, which was made a Jest in a late Age,
 and the want of which is a Lamentation in this. It
 is an Observation of some who were in circumstances
 to make it, that when secret Difficulties occur'd, this
 Princess had a due sense of them, and together with
 that, such a Command of Her Passions, that there ap-
 pear'd

pear'd few signs of Trouble, none of Dejectedness in Her Countenance; least either the Friends of the Government should be disheartned, or its Enemies encouraged. Add to all this, that the *Wisdom* of this Princess was the true Wisdom which chuseth the best things in the first place; the Honour of God before the Pomp of Life; the Salvation of the Soul before the gaining of the World. This *Wisdom* is justified by the genuine effect of it; of which the

Second part of Her Character consists,

Her *Graces* and *Virtues*; which may be laid before you under these *Three* great Branches of the Christian Life.

Piety,

Charity, and

Humility.

1. She was a Princess Eminent for *Piety*; *Piety* which is necessary for all, but still more necessary in Her Station, it being the readiest way for those who are to govern the People, to be, first, themselves Obedient to God.

Her *Private Devotions* were extraordinary. And She shut out the World, yet in Her high Circumstances Her very Retirements could not pass wholly unobserved. And it has at last been understood that Her Exercises of Devotion which were known, were not the half of those which were then not known. If all were as diligent in examining and noting down the Condition of their Souls, and comparing the former and the present Estate of them, Heaven would in some measure be upon Earth.

In *Publick*, how pious an Observer of the *Lords-day* this Religious Princess; how constant at Prayers, at Blessed Communion, at Sermons; and at all of them how Reverend, how Attentive? Insomuch, that those who gave themselves any Diversion from their own Duty to observe the manner in which She performed Her found Her intent upon them, and no further drawn than by a solemn Look to check any interruption which

might sometimes happen. So Judicious and Devout a Princess, the degenerate *Church of Rome* can by no means show us; the Zeal of their most pious *Recluses*, being, from the very Rules of their several Orders, embased with Superstition; whilst in Hers appear'd no allay of it.

2. The genuine Fruit of the true Devotion of this Princess, was *Christian Charity*, without which the longest and loudest Prayers are but Pharisaical pretences. For *who loveth God, loveth his Brother also*. Her *Charity* was as great as Her Power, and as discreet as it was great. The distressed *French*, and *Scotch*, and *Irish*, and the needy at home were daily refreshed by it. It extended to Persons of Condition who were fallen into decay, and to a very great number of meaner People, and especially (as I am well assur'd to the *Wives and Widows of inferior Soldiers and Seamen*. Her *Charity* was generous and unconstrain'd. When it was ready, nothing was denied which was fit to be asked. It could not be extorted by the Unworthy, and by the Worthy it needed not.

In granting *Charities*, there appear'd in Her Countenance an *Air of Satisfaction*; and when Supplies were not at hand, it was a Grief to deny, but the manner of it was obliging; whilst many others almost as often as they refuse a denial, create an *Enemy*.

If God had thought us worthy of Her Life, She had done the more Publick and lasting Charities, and particularly in an *Hospital for Seamen at Greenwich*, in which the Wisdom and Goodness of the King concurr'd with Hers whilst She was alive; and which at this time His Majesty is going on with, for the Encouragement of Navigation, which I take to be the *English Nerva*, both in War and Peace.

3. As this Excellent Princess added to Her Knowledge, Wisdom, and to Her *Wisdom, Piety*, and to *Piety, Charity*, so to all these, She gave Ornament by *Humility*, which, according to *St. Peter*, 1 Pet. 5. is the *Cloathing*, [*ζώνη*] the *Girdle or Badge* of a Servant of Christ.

[*Jul. Pol. 'Ovovac, l. 4. c. 18.*] The *Haughty* and *Overbearing* are absurd enough when they have *Power*, but when they have it not, they are perfectly ridiculous. In this Princess, *Authority*, *Majesty*, and *Humility* met together. That dwelt in Her to such a degree, that in Her Presence, or within Her hearing, the speaking of this, which I have said, or any thing like this, would have been exceedingly offensive. But the Justice of Nations gives those praises to the merit of Good Princes which their own Modesty would not bear. An ordinary instance may suffice for the shewing Her Averseness not only to Flattery but to Praise. ' Of a Book addressed to Her, She said She had read it, and lik'd it well, but much the better, because the *Epistle was a bare Dedication*.

This Grace of *Humility* did eminently discover it self when at any time Her publick *Administration* was to cease. It was laid down with the like unconcernedness, as one uses when he puts off his Garments, and goes to Rest.

It is true, this Grace was accompanied with a remarkable *Smoothness* of Demeanor; but it was not such as to Artificial use; It was the Effect of an excellent Spirit, and not of worldly Craft.

It was, also, attended with *Familiarity*; but with such a good sort of it as bred rather Veneration than Contempt, and increas'd the Love and Duty even of Her Servants, tho' She treated them as Her Children: It procur'd the Regularity and Good Order, and Diligence in Her great Family, which, in Private ones, is so much to be desired.

Such *Accomplishments* as these, are, usually, increas'd by *Fame*, but diminished by *Presence*, which discovers the Imperfections that, at a distance, are not discern'd. But here the more this Queen was understood, the more She was admir'd; and those who knew Her best could not but most esteem Her.

After this excellent Princess had been very well known for several Years in a neighbouring Country, She was so extremely valued, that Her removal from it was lamented as a Death, and occasioned a deep Universal Sorrow.

Conce

Concerning Her forementioned *Graces and Vertues*,
 you may, upon many Accounts, be still further re-
 commended.

They were not blemished by Vanity or Affectation:
 and that been so, She would scarce have made such a Pro-
 motion as this a little before Her Death. 'I know (said
 She) what loose people think of those who pretend to
 Religion: They think it is all Hypocrisie: Let them
 think what they will, I may now say, and I thank
 God I can say it, I have not affected to appear what I
 was not.

Further, Her Vertues were the early Fruits of the
 Grace of God; whilst Fear and Impotence are the ordina-
 Causes of the Shews of Piety in aged Sinners.

They dwelt in a Person seated in that high Estate
 which is subject to many and violent Temptations.

They were practis'd in conjunction with one another.
 They were the agreeable parts of an uniform life.

They were sincere and unpolluted; and it could not
 be said of this Princess, that She had great Vertues and no
 Vices.

There was *Devotion* without *Enthusiasm*, and *Charity*
 without *Vain-glory*, and *Humility* without that *Censorious-*
 ness which tramples upon the Pride of others with a
 greater Pride of its own.

They had their Influence upon Her in Her several Sta-
 tions and Capacities. She was a wise and good *Queen*, an
 incomparable *Wife*, and one who (I'm well assur'd) had
 the Duty in the World for Other *Relations*, which
 required long and laborious consideration, She judg'd confi-
 n'd. But with Her Obligations to God and Her Country. She
 was, likewise, one of the great Supports of God's *Church*-
 could be abolish'd among us, and not without due *temper* towards
 the *Scrupulous*; a Patroness of *Religion* and *Learning*; a
stress whose Service was a Pleasure; a True and Cer-
 tain *Friend*; and a *Christian* mild and merciful to Her *Ene-*
 mies. Marvel not that She had some; the Son of God
 Himself was not without Them.

In

In fine, there was in her Life a perpetual *Course of Christian Practice*. She was not distemper'd with fits of unsubstantiated Piety, which are suddenly rais'd, and as suddenly vanish. The Spring was in the Judgment and the Heart; and from thence the Exercises of Holy Living were regular and constant.

O! how good, how happy a Life was this? what a glorious Scene was it, not of vain Pleasure, and soft and unprofitable Ease, but of true Usefulness and Comfort? how reasonable were Her very Diversions; such as *Building*, and *Gardening*, and contriving, and improving, and adorning, and justifying every thing thereunto belonging; How does Her Life upbraid theirs, who are at the end of their Race, before they have set a few wise Steps? Lord, teach us so to husband our Time, *that we may apply our Hearts unto Wisdom.*

To have lost a very Wise and Virtuous Friend, tho' of Private Condition, had been no small Calamity; but here we lament the Death of a Publick Person, who was as Publick Good; and that has made our Loss so much the heavier.

There are, also,

Secondly, Some *Circumstances of Time* which farther show the greatness of it.

Great is our Loss of a most Pious Queen in an *Atheistic and Profane* Age, the Seeds of which Impiety have been sown for some years, and now seem to spring up in greater plenty than ever. Great is our Loss of a most *Charitable* Queen in an Age which takes up the *Reverse* of our Lord's Saying, and declares, that *it is more blessed to receive than give*; a most *Humble* Queen, at a time when *Pride* would bring all to such a Level, as is the Parent of Confusion.

Again, Great is our Loss with respect to this *Juncture*, a time of foreign War, and domestick Discontent reigning in those whose Resentments are stronger than their Reasons. A Person is taken away who was a Partner in all the Joys, and Grievs, and Fortunes of the King; one who could *Administer* with the entire Confidence of all the People, and without Competition of the Great.

Likewise, Great was our Loss by the Death of a matchless Queen, as taken away in the midst of Her Days, and in less than

the common standard of Human Life. It is certain, All
 nces are Mortal; *Dust they are, and to Dust they shall re-*
 : But, yet, Good Princes are the especial care of Provi-
 ce, which often preserves them by striking a Terror into
 Desperate themselves; whilst Tyrants, *who have not*
before their Eyes, and, observe not how he rules by the
 nual Laws of Equity, do seldom die an unbloody Death.
 Moreover, this Princess, being a Person of the nicest Modesty,
 almost regular Life, and free from those uneasie and vexa-
 as Passions, which wear out Nature before its Time; we
 entertained hopes that, under the shadow of Her Protecti-
 we might have sat down still many Years with safety
 and delight. But *Man's* Expectation is often very vain, and
 as often disappointed; and when it is so, That causeth
 o' of Prief. And there is a *double Grief* which it ought to awaken
 here this time; a Grief for our Loss, and a greater one for, That
 Publick which is a

II. *Second Consideration, the principal occasion of it.* Na-
 al Causes had their share in this Evil, but it was the Immo-
 ty, the Sin of the Nation which hastned it as a Judgment.
 Sparrow falls not to the Ground without God's Providence,
 much less a Crowned Head. God has guided and ordered
 his Affair as he does all things, most suitable to his own Justice.
 is Righteous, but we have been Wicked: He shewed what
 mighty Blessing he had for a People, if they would become
 'orm'd; but we were not sufficiently sensible, nor thankful.
 give; their *Majesties Letters for Reformation* were early issu'd out,
 ould bring how few had a just regard to them? The Light shone,
 and we followed not its direction, and God has remov'd one
 branch of it; let us sin no more lest (which God avert) those
 which remain be extinguish'd also.

As yet we may be happy, if we will amend; for God hath
 wowed us by several Tokens, that he has not yet given us up
 Destruction. He has afflicted us, but in Judgment he has
 remembered Mercy. And, which is,

III. *A Third Consideration, in this Day of our Trouble: He*
temper'd Prosperity with Adversity, to make the latter the
 re supportable; *He hath set the One over against the Other.*
 and thus much the following Remarks will prove. The

The King's Life is (blessed be God) preserv'd, and Health re-establish'd; and He is still pursuing the great Design of securing the Liberties of Europe.

He was Present in this Kingdom when our Loss happen'd for the keeping of us from that Instability which this Accident might have procur'd.

He still more endear'd himself to his People, by that Tenderness which he express'd upon this most sorrowful Occasion. He went as far as Decence would permit, and gave us an Instance of such true Greatness of Mind as is made up of Courage and Humanity.

The good Union of the Royal Family in this Realm, confuted the Surmizes of Evil-minded Men, and disappointed their Designs.

The Great Council of the Nation was sitting at this Time and came to a speedy and seasonable Resolution for the Support of the King and his Government.

The Season admitted of little of such Action as might disturb Affairs abroad.

And at the same Time that Foreign Countries had the News of the Queen's Death, they receiv'd Tidings of the Safety of the Kingdom.

These several Things, by the Conduct of God's Providence, have wrought together for Good.

And there is one Thing more to be considered under this Head, that seeing God had determin'd this Good Queen must die, the Christian Manner in which She went out of the World, in some sort, an Alleviation of the Grief of those whom She has left behind Her; who have indeed Reason more than enough to mourn, but yet not as Persons without Hope.

Some few Days before the Feast of our Lord's Nativity She found Her self Indispos'd. That, where it was known, was (I hope) some Check to the Liberties of such who mispend that most solemn Festival in very improper Mirth.

I will not say that of this Affliction She had any formal Preparation: But yet there was something which look'd like an immediate Preparation for it. I mean Her chusing to hear more than once, a little before it, the last Sermon of a Good and Learned Man now with God, upon this Subject, "What!

we receive Good from the hand of God, and shall we not receive Evil? *Job 2. 10.* This *Disposition* speedily grew up into a dangerous *Distemper*. Soon as that was understood, the earliest Case of this *Charitable Mistress* was for the removing of such immediate *Servants* as might, by Distance, be preserved in health. Soon after this, She fix'd the *Times of Prayers* in that Chamber to which her Sickness had confin'd her. On that very Day She shew'd how sensible She was of Death, and how little She fear'd it. She required him who officiated there, to add that *Collect* in the *Communion of the Sick*, in which are these Words. — *That whensoever the Soul shall depart from the Body, it may be without Spot presented unto Thee.* I will (said She) have this *Collect* read twice every Day. All have need to be put in mind of Death, and Princes as much as any Body else. On Monday, the Flattering Disease occasioned some hopes, though they were but faint ones. On the next Day, the Festival of Christ's Birth, those hopes were rais'd into a kind of Assurance; and there was Joy, great Joy seen in the Countenances of all good People, heard from their Mouths; and, I believe, it was very firm in their Hearts. But alas! we saw what a few Hours could bring forth. That Joy endur'd but for a Day; and that Joy was clos'd with a very Dismal Night. The Disease shew'd it self in various Forms, and small hopes of Life were few left. Then it was that he who perform'd the Holy Office believ'd himself oblig'd to acquaint the Good Queen with the Apprehensions all had of an unlikelyhood at least of Her recovery. She receiv'd the Tidings with a Courage agreeable to the Strength of her Faith. Loth She was to terrify herself about her; but for her self she seem'd neither to fear Death, nor to cover Life. There appear'd not the least sign of Regret for the leaving of those Temporal Greatnesses which make so many of high Estate unwilling to die. It was (you may imagine) high satisfaction, to hear her say great many most Christian Things, and this amongst them; I believe I shall now soon die, and I thank God, I have

“ from

" from my Youth learned a true Doctrine, that Repentance
 " not to be put off to a Death-bed.

That Day she called for Prayers a third Time, fearing
 - had slept a little when they were the second Time read.
 - She thought a Duty was not perform'd, if it was not made

On Thursday She prepared Her self for the Blessed Communion,
 - on, to which She had been so stranger from the fifteenth
 of Her Age. She was much concern'd that She found
 - self in so *downy* a Condition; (so she expressed it.) To

She added, " Others had need to pray for me, seeing
 " so little able to pray for my self. However, she stirred

her Attention, and prayed to God for his Assistance.

God heard her; for from thenceforth to the end of the Office

She had the perfect Command of her Understanding, and

intent upon the Great Work She was going about; and

content, that when a Second Portion of a certain Draught

offer'd her, she refus'd it, saying, " I have but a little Time

" to live, and I would spend it a better way.

The holy Elements being ready, and several Bishops com-

to be Communicants, She repeated piously and distinctly,

with a low Voice, (for such Her Weakness had then made

all the parts of the Holy Office which were proper for Her

receiv'd, with all the signs of a strong Faith and fervent

votion, the blessed Pledges of God's Favour, and thank'd

him with a joyful heart that She was not depriv'd of the

opportunity. She own'd also that God had been good to Her

beyond Her Expectation, though in a Circumstance of small

Importance; She having without any Indecence or Difficulty

taken down That Bread, when it had not been so easy for

for some time to swallow any other.

That Afternoon She called for Prayers somewhat earlier

the appointed time, because She feared (that was Her Reason)

that She should not long be so well compos'd. And so it came

to pass: for every minute after this, 'twas plain Death

nearer and nearer approaches. However, this True Christian

kept Her Mind as fix'd as possibly She could upon the

things; and there were read, by Her direction, several Psalms

of David, and also a Chapter of a Pious Book concerning

God. Toward the latter end of it, Her Apprehension be-
 to fail, yet not so much, but that She could say a devout
 to that Prayer, in which Her Pious Soul was recommend-
 to that God who gave it.

During all this Time, there appear'd nothing of Impatience,
 thing of Browardness, nothing of Anger: there was heard
 thing of murmuring, nothing of impertinence, nothing of
 sound, and scarce a number of disjointed words.

In all these Afflictions the King was greatly Afflicted; how
 sibly, and yet how becomingly, many saw; but few have
 enough to describe it: I'm satisfy'd I have not. At last

Helps of Art, and Prayers and Tears not prevailing, a
 rter before One on Friday morning, after two or three small
 gglings of Nature, and without such Agonies as in such cases
 common, having (like David) serv'd her own Generation
 the Will of God, She fell on sleep, Acts 13. 36.

Thus piously, thus resignedly, thus calmly departed this
 life, and Great and Good Princess, who could never have
 rn'd the Art of Dying so well, if She had not first well un-
 stood, and duly practis'd, the Art of Living so.

What becomes Us, who are left behind in this troublesome
 world, is the

Fourth and last Consideration; And I will detain you with
 out a very little Time.

Our Duty is manifold; Towards GOD, the King, the
 memory of the Queen, (the Blessed Queen!) and our own
 of sinners.

Towards GOD, our Duty is, to give him the Glory, thank-
 ly to commemorate the Excellencies of his Grace, shin'd
 the Queen; for by his Grace She was what She was; to
 the Thanks to him for enjoying so wonderful a Blessing thus
 long, without any murmuring, because he was not pleas'd to
 continue it longer to us; to own his Justice, to tremble at his
 judgments, to remove the Causes of them, our grievous sins,
 and with frequent and earnest supplication, to cry to Heaven,
 and say, Spare thy People, Good Lord! spare them, and be not
 angry with us for ever.

Towards the King; our Duty is, to pray to God to double
 his

his Blessings upon him; and to endeavour our selves to support him by the steadiest Loyalty.

Towards the Memory of the Queen, our Duty is, to the solemnly and deeply, (so much even Foreign Nations have done;) and yet to temper our sorrow with the strong hope we have of her Everlasting Felicity; To speak Good of her; to observe and extol the mighty Power of her Piety, which conquer'd so many hearts; so to commend her Virtues, as to let them cool in our Practice, but, as far as we can and may follow her Example, who liv'd more (that is, to more purity) in Three and thirty Years, than very many do in seventy.

To conclude, Our Duty towards our selves is, to weep, so much for her as for our selves, and for our provoking iniquities which have drawn down this Calamity upon us; speedily to amend our Lives; and in order to that, to be daily of Death, and not to suffer the Splendor of any thing is Great, nor the Conceit of any thing that is Good in us, to divert us from the Consideration of our Mortality.

Seeing the most Wise, Pious, Charitable, Humble Queen taken away in the flower of her Age; how foolish, how weak is the wilful Forgetfulness of Death in the Dissolute, the Drunken, the Sick, the Aged, the decrepid, nay, even in the Young and Healthful!

Let us consider we are Mortal, (which we must do if we have any Thought that way at all) and let us carry our Thought forward to all the Purposes of holy living. For when a Man dies, the Concern is not how great or how rich he has been, (all that is come to an end) but how good a life he has led.

May God give us All Grace to live as this Blessed Princess did, that we may dye like her; that we may fight the fight, and finish our course by all the Exercises of our Holy Religion, and keep the Faith inviolate, to the last minute of days, that, from thenceforth, there may be laid up for us a Crown of Life, by our Lord Jesus the righteous Judge of Men;

To whom, with the Father, and Holy Ghost, be all Honor and Glory world without end. Amen.

F I N I S.



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